And when they were beheaded, they cast and threw them forward [the figure of] Uitzilopochtli.

And the quail, when their necks were wrung, went flattering away, thrashing and striking the earth.

And the masters of the youths took them and gathered them up, stripped off the feathers, and roasted and salted them, seasoning them with salt.

Some they laid aside for Moctezuma, and the rest they assigned to his chiefs, only to the princes. And also to the masters of the youths, who marched in front, and also those [who were] priests.

And all took their large braziers—not their polished braziers. In them were coals and shavings of wood. They heaped it up, raised it, and made a hearth, and fired it with pine branches. And it burned exceedingly.

And they took white incense and coarse incense.[16] And when it was the proper time to offer incense, they laid coals in the incense burner and on it cast the white incense, and raised it as an offering to Uitzilopochtli.

Thus they offered him fire, they incensed him, not only here in the great temple but in their houses, and the tribal temples. Incense was offered all the gods whom they acknowledged.

And after they had dedicated the fire [and incense to the gods], then they cast the coals into the hearth [in the courtyard].

And the young women had painted their faces and were arrayed in red feathers.

And they fastened their sacrificial paper banners to canes. [The banners] were painted in black in what was called a scroll design.

And the rich [women and girls had] narrow cotton blankets thus fastened [to canes], likewise similarly painted with a scroll design.

And two masters of youths, with black paint spread on their faces, stood above and before the round fire vessel. Occupying the leading position, they carried on their backs pine wood cages with small paper banners; they carried them with rump lines which passed only across the chest.

They caused the women to begin the dance; they danced leaping, dancing in the fashion of women. And the women were in the middle, holding their sacrificial banners in both hands. They danced and

Auh yn iquac tlacotonalo, yuic contlaça yuic cemmaiouj, in Vitzilopochtli.

Auh in çequi in oquechcotonaloque, tlapapatlaztinemj papatlacatinemj, tlalli ic moujujcequj, tlalli ic momomotla:

auh in teuhcauan quinpepena, quinnechicaq quinvihtlatla, quintlecuiza, quinmixtaiaujia, quinmixtaiaquahoaztia:

cequj quitonaltia yn Motecuçoma, auh yn oc cequj quitonaltiaia yn itechinhcauan, çaniaque in pipiltj. Auh no ichoantin in teuhcauan, tlaiacatique: no ichoan in tlamacazque,

yoan muchi tlacatl quiçequja yapãtlecax, amo ichoutl in pentlecaxitl, vncan ietiuh tlexochtli, yoan tlaxipeualli, contepeuhtitlalia, contlecuja, contlecujtia, ocotica contlemjna, vncan tlãtlãla.

Yoan quiçequja iztac copalli: yuã quauhincopalli: auh yn iquac yn ieixman, in ie tlenamaco, in tlexochtli quiualhema, tlemico, ipan conteppena yn iiffic copalli, ic conjiaujlia yn Vitzilopochtli:

ic quiteoniilia, ic quipopochuja, amo çanyio vncan in vey teupã, çan no yoan intechachan, intecacalpulco, popochujlo in iequjchtin in teteuoan inpan quiuamatia.

Auh yn oconiauhque tletl njmã ie ic contema texicco:

auh in cieu ichpopochtj, mouaxaia, mopotunjaia tlapalinjtica:

yoan itzitzcuh acxica quiçquappachoa, tiltica tlacujlolli, motociaoia acxilopuj:

auh in motlacatiuj, canaxac ynic quiçquappachoa: çan no acxilopuj ynic tlacujlolli:

Auh vmentin in tiachcauã mixtlilpopoçtequc, haco mauj, texictli ixpan, quiiacatitimanj ococalli in quimama, omopopoiocatcomj, çan quelpamama.

quiçpeualtilia yn cieu in nemtiliuth, ynic mjeztia chocholoa, çan mocuiuitotia: auh in cieu çan tlattic in mauj, yn jxcuxuh cozcamauja, quiçoxitimanj,

[16] Thus identified in Seler, op. cit., p. 185.

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643 252 262 other things which are bred in this country, and they are so numerous that I cannot finish naming them in a hurry; so we had no insight into it, but I know for certain that after our Captain censured the sacrifice of human beings, and the eating of their flesh, he ordered that such food should not be prepared for him thenceforth.

643 264 Let us cease speaking of this and return to the way things were served to him at meal times. It was in this way: if it was cold they made up a large fire of live coals [374] of a firewood made from the bark of trees which did not give off any smoke, and the scent of the bark from which the fire was made was very fragrant, and so that it should not give off more heat than he required, they placed in [353] front of it a sort of screen adorned with figures of idols [352] worked in gold. He was seated on a low stool, soft and richly worked, and the table, which was also low, was made in the same style as the seats, and on it they placed the table cloths of white cloth and some rather long napkins of the same material. Four very beautiful [415] cleanly women brought water for his hands in a sort of deep basin which they call "xicales,"[1] and they held others like plates below to catch the water, and they brought him towels. And two other women brought him tortilla bread, and as soon as he began to eat they placed before him a sort of wooden screen painted over with gold, so that no one should watch him eating. Then the four women stood aside, and four great chieftains who were old men came and stood beside them, and with these Montezuma now and then conversed, and asked them questions, and as a great favour he would give to each of these elders a dish of what to him tasted best. They say that these elders were his near relations, and were his counsellors and judges of law suits, and the

[1] Gourds.